

THE REHEARSAL.

1. The Difference the *Rights* makes betwixt the *Kings* of *Israel* and our *Legislature*.
2. This do's him no Service as to the *Horeb Contract*.
3. Nor as to *Moses*, who had the whole *Legislature* in himself.
4. The Principles of the *Rights* are beyond *Deism*. They are downright *Atheism*.
5. A *Salvo* for them, which will not do.
6. The Difference 'twixt a Judgement of *Discretion* and a Judgement of *Authority*. Which last the *Rights* gives to the *People* over *God*.
7. The *Dissenters* Joyn with the *Whiggs* in favour with the *Rights*. And why.

SATURDAY, January 18. 1706.

(1.) Country-man.

YOU have not, Master, in your Last taken the full, as I think, of the Answer of the *Rights*, to that of the King among the *Jews* being Limited from making any Alterations as to the Priesthood, and the Publick Worship. For that Author in his Defence, p. 26. seems to Place it here, That tho' the King cou'd not do it, yet that the *Legislature* might. For he says, *There can be no Arguing from the Limited Power of the Kings of Israel, to our Legislature, who are not Confin'd in their Choice of Priests to any Family, Tribe, or Nation. And gives this as a Parallel for our Kings, who can no more Alter the Law about making Bishops, Priests, and Deacons, than about any other Matter. That is, The King cannot Alter the Laws made by the Legislature, But yet that the Legislature may Alter them. So that the Power of the King is Limited, but that of the Legislature is not. And therefore, That ther is no Arguing from the Limited Power of a King, to the Un-Limited Power of the Legislature.*

(2.) Rehears. This brings the Matter nearer, I Confess, to the Present Method in England, whereby the *Legislature* is Suppos'd to be in King, Lords, and Commons.

But I am afraid we Cannot Trace this Constitution altogether so Far up as the *Horeb-Contract*, to which this Author do's Apply it. Do's he think ther was a Parliament there, to Share the *Legislature* with God? Or did the People Reserve any such Conditions to themselves, when they Chose Him for their King, as that He shou'd neither Make nor Alter LAWS, but by their Consent?

(3.) Country-m. It is Madness and Blasphemy to Fancy any such thing with Relation to God! But how was it with *Moses*, an Earthly Governor? We must take our Pattern from thence.

Rehears. But then the *Rights* must Quit his *Horeb Contract*. And he will not find it much better when he comes down to

Moses. For *Moses* Commanded Absolutely, and by Himself. He ask'd none of the Consent of the People, nor their Votes; But gave them Laws, as from God; with Promises if they Obey'd, and Terrible Threatnings if they Refus'd.

And when they began to Mutiny for suppos'd Breach of Promise, and Arbitrary Government in *Moses*, whom they Accus'd for making himself altogether a Prince over them, and said, *Thou hast not brought Us into a Land flowing with Milk and Honey, or given Us Inheritance of Fields and Vine-yards. Wilt thou put out the Eyes of these Men?* Num. xvi. 13.

14. They were so Sure of their Allegations against *Moses*, that he must put out their Eyes if they did not See it! Thus the Foolish Populace were Deluded, by Men who had Privat Designs of their own, of *Korah* and his Company of *Levites*, who wou'd Wrest the Priesthood from *Aaron*; and of *Dathan* and *Abiram*, who wou'd have put themselves into the Civil Government instead of *Moses*. And they Appeal'd to God too, for the Justice of their Cause. For they Appeard with their Censers before the Lord. And the whole Congregation was with them, they stood upon the Foot of the People and the Rights to Chuse their own Governors. This was the first time this Plea was set up. And they went down Quick into the Pit, with this Plea in their Mouths; for Example to those who shou'd set it up afterwards. And how Came *Moses* to tell them, their Rebellion was against the Lord? He should have said, according to the Rights, that he and *Aaron* were the Rebels against the Power of the People! For they must have Power to Chuse their own Priests and their own Governors; if God Himself had no Right to be their King, till He was Freely Chosen by the Votes of the People! And if His Authority over them was Deriv'd from the People, much more was that of *Moses* and *Aaron*! And they must think it very Arbitrary and Tyrannical in God their new King to Destroy fourteen Thousand and Seven Hundred of them the next Day, for Asserting their Rights and Liberties, and that only

only for *Murmuring*! For it is said, that *All the Congregation of the Children of Israel Murmured against Moses and against Aaron, saying, ye have Killed the People of the Lord. Why did they not Plead the Horeb-Contract, and their Original Rights? But they were Over-Rul'd!*

(4.) *Country-m.* This is beyond *Deism*. It is direct *Atheism*. These Men Attack the *Almighty in His own Person!* They Dispute His Authority over them; and will have it Deriv'd from the People, that is, from *Themselves*, and no otherwise. Which is Directly and in full Terms Denying any God at all. For he cannot be God who has any Derivative Power of any fort. And he or they from whom God Derives any Power whatsoever must be God Superior to God. For the Derivative Power must always give Place and be Subordinat to that Power whence it is Deriv'd. This makes the People to be God, and God to be their *Substitute* and *Servant*. Did *Lucifer* aspire to any thing Equal to this!

(5.) *Rehears.* Let me put in a word *Country-man*, and see how you will Answer it. They'll tell you, that God is *Supreme*, only in this one Case of Government, he was Pleas'd to Accept of a Power Deriv'd from the People, because He would Govern them by their own Consent.

Country-m. Was Pleas'd to Accept— They may as well say, was Pleas'd not to be God! For God must be *Supreme* in every thing, and cannot Accept of a Deputation or a Power Deriv'd from any Creature, in any thing.

And as to the Consent of the People, they are Oblig'd to Consent to whatever God Commands them. If they will not Consent, they are *Rebels*, and under His Displeasure.

(6.) *Rehears.* But did not *Joshua* give the People Liberty to Choose what God they Pleas'd, whether the Gods of the *Amorites* in whose Land they were or the Gods their Fathers serv'd on the Other side of the Flood? But as for me and my House (says he) we will serve the Lord. *Josh. xxiv. 15.* And did not the Prophet say, *1. Kin. xviii. 21.* If the Lord be God follow Him; but if Baal, then follow him? Was not the Choice here left to the People? And were they not made Judges which was God?

Country-m. Were they so Judges, as that if the People had given it on *Baal's* side, he would have been God? No sure. A man may Chuse whether he will own God, or serve him. But is it not at his Peril? And a man may Chuse *Baal* for his God, or Worship an Idol. Some make their Belly their God. Is the Belly of an *Epicure* therefore God Almighty? This is such a Choice, as when it is said that Life and Death are laid before us, and we may Chuse which of them we will. But if we Chuse Death, will that make it Life to us?

But what has this to do with saying, That God Derives His Authority over us from our Choice of Him to be our King?

And that, pursuant to this, He gave us no Laws till we had so Chosen Him? This is Directly saying, That we can make God. For God must always be our King. He is King of all his Creatures. And who own Him not, he will Judge them.

Rehears. You have given the Right Answer, *Country-man*. The first is Call'd the Judgement of Discretion. And that is left to Every man, in Every Case, even whether ther is a God or not? That is, whether we will Believe it or not. The other is the Judgement of Authority, whereby the Cause or Question in Dispute is Determin'd according to that Judgement. As when a Judge gives Judgement in a Cause before him. Such Judgement Determines the Cause; and the Party for whom Judgement is Given Derives his Right to an Estate, House, or any thing else that is in Question, from such Judgement so Given; and is put in Possession of it, pursuant to such Judgement.

And thus it is, That the Rights says God was put into Possession of his Kingship over the Jews, viz. By virtue of the Choice of the People, and that before that time He gave them no Laws, as not being, till Then, their King: And that what Laws He gave them afterwards, was by Authority Deriv'd from the People, and that He held His Kingship by that Title. These are the Words, and this is the Argument of the Rights, as I have before Quoted him.

(7.) *Country-m.* Ther is one thing Amazes me strangely. That the Dissenters Generally Cry up this Book of the Rights. The Observer owns himself a Dissenter, writes for them, and is Supported by them. And he Calls this an Un-Answerable Book, and has Undertaken the Defence of it. And none of them has Appear'd against it.

Rehears. They think this Book may be of Service against the Church of England. And any thing to get that Down! They'll take their own Hazard afterwards. For this Book is as much against the Presbyterians, as against the Church. But they know of an Answer which, if they were in Power, would soon Silence this, and all other Attempts of the like Nature. And to Compass this, they join hands with the Whiggs, and the Whiggs with them, like *Herod* and *Pontius Pilat*, a Jew and a Pagan, against *Christ* and His Church.

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